D Nantes-1826-25

MEMORIALS OF GODLINESSE AND CHRISTIANITY.

In two Parts.

Part I. Containing Meditations..

1. *Of making Religion ones businesse.*
2. *An Appendix applyed to the calling of a Minister.*

Part II. Containing.

1. *The Character of a Christian in Paradoxes and seeming Contradictions.*
2. *A Proof or Character of visible godliness.*
3. *Some general Considerations to excite to watchfulnesse, and to shake off spirituall drowsinesse.*
4. *Remedies against carefulnesse.*
5. *The Soul of fasting.*

The fourth Edition corrected.

By HERBERT PALMER, B. D.
Master of *Qu. Col.* Camb.

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I Conceive this Letter, with the *Appendix* following it to be very well worthy the Printing.

Ch. Merle

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To the Reader.

Christian Reader,

THis ensuing *Meditation upon* making Religion ones businesse, *having first affected my own heart, and afterward some friends to whom it hath been communicated; I have been so far made to beleeve, that by Gods blessing it may be some advancement to the* businesse of Religion, *now in this season when Religion hath* Retainers *enough, but not* Servants *enough; that at last my thoughts told me,* The very expressions herein would upbraid me as not true to them, if I had denyed, or longer delayed their publication. *I have no doubt but sundry passages in them, will meet with some* Scoffes, *and some* Cavils, *as being over-nice and precise, and I shall meet with some* Reproaches, *as not answering my own strict rules. But in hopes there will yet be found those, that will both be glad to see such a peece of a* Pattern *for their Hearts and Lives, and also strive to make it* their own *in affection*

and practice; I have resolved to adventure the one and the other: and do trust also that by Gods grace, it will somewhat help to make me the more watchfull over my own self and my behaviour, that I may not only not shame my self and my so publike professions, but also may set a Real Copy *in some proportion suteable to this* Verball one, *for thy double benefit. Herein if thou wilt* help me still *with thy prayers (as I am confident thou wilt, if thou reap any benefit by it) I again tell thee,* thou maist be the better for it thy self, *while I am thereby through Gods mercy to us both, helped to do thee yet some further Spirituall service, which while I live, I must now alway professe my self ambitious of, as being ever,*

Thine and the Churches ser-

Decem. 13. 1644. vant in Christ altogether,

Herbert Palmer

Of making Religion ones buſineſſe.

MY true Friend, It hath been an uſuall ſaying with me, (would God I could ever have the feeling of it in my ſelf,) *that the Character of a godly man, is to make Religion his buſineſſe.*

I will now a little deſcant upon it, ſo as to ſet down what I ſhould and would do in this kinde. I ſhall ſet a Copy, at leaſt to teach my ſelf, and provide a remembrancer to quicken my frequent dulneſſes.

1. *I desire* to have my *Affections all molded* by *Religion*, and towards it, my thoughts, and words, and deeds, to be all exercises of *Religion*, and my very cessation from *works commanded* by *Religion*, and *limited* and *circumstantiated* by *Religion*: my eating, drinking, sleeping, journeying, visiting, entertaining of friends, to be all *directed* by *Religion*; And that above all, I may be *serious* and *busie* in the *acts* of *Religion*, about the Word, Prayer, Prayses, Singing, Sacraments, not only that the duties in each kind be performed, but *religiously* performed, with life and vigour, with faith, humility and charity.

2. To these ends, I desire my heart may be possessed with these two fundamentall principles.

1. *That Religion is the end of my Creation*, and of all the benefits, not

not only ſpirituall, but temporall, which God beſtows upon mee.

2. *That Religion is my felicity,* even for the preſent; though derived from that eternall felicity, which is now laid up for me, and to be hereafter poſſeſſed by me in Heaven: ſo glorious is that felicity, that from the firſt moment of our intereſt in it, it caſts a light-ſome gladſome brightneſſe upon the ſoul, even many years ſometimes before the enjoyment of the fulneſſe of it: like to the Sunne ſhedding forth his fore-running beams to enlighten all our part of the world, many minutes before his full light offers it ſelf to our eye.

3. When I ſpeak thus of *Religion* to be *Felicity*, I mean it of *God* and *Chriſt*, the *Object* of *Religion*: without whom, *Religion* is but an empty *name*, a *pernicious*

errour. But as *Religion* is *to know God, and him whom he hath ſent, Jeſus Chriſt, it is eternall life*, begun now here below: but never to end in any time or place.

4. *I wiſh theſe thoughts may meet me firſt in the morning*, as worldly-minded mens buſineſſes do them: that I may count all things but interruptions till my minde be ſetled in its courſe for that day, and that my minde be ſo ſetled and habituated in theſe purpoſes, that it may be readily in order ordinarily, and only need time for ſolemn performance of *religious duties*, and for extraordinary projects.

5. Specially *I wiſh*, as I am bound by millions of eternal obligations, *That I may love the Lord my God, Chriſt Ieſus my Redemer, with all my heart, with all my ſoul, with all my minde, with all my ſtrength*, to the utmoſt extent of all theſe phraſes:

and

and that to make my minde more apprehenſive of them, I may not prophane any of them, by uſing to ſay in ſlight matters, (*I love ſuch a thing with all my heart*, or I will do ſuch a thing *with all my heart*) it may ſeem a nicety to check ſuch a phraſe: but I read this morning, *Pro.7.2. Keep my Commandments, and live, and my Law as the Apple of thine eye.* (Which ſentence by Gods bleſſing hath occaſioned this whole Meditation whatever it is) The Apple of the Eye is the tenderest thing in the world of *naturall things*, the Law of God no leſſe (infinitely more) in *Spirituals*. As I therefore like not the word (*Infinite*) but when we ſpeak of God: ſo thoſe forenamed phraſes ſeem to be Gods peculiar: and that one main cauſe, why common men ſo readily ſay, *They love God with all their heart*,

(I mean, why they ſo eaſily deceive themſelves in ſo ſaying) is, becauſe they have adulterated the phraſe [*with all my heart*] and proſtituted it to every baſe trifle. Say if it be not ſo. And then as Saint *James* blames for not ſaying [*If the Lord will*, &c.] though every one will grant ſuch words neceſſary, and pretend to ſuppoſe them: ſo is it not blame-worthy *to ſay in petty matters*, what ſhould make a *ſacred ſound* in our ears, and to our ſpirits?

6 *I wiſh I could loſe my ſelf in a holy trance of meditation, every time I think of God and Chriſt*, as the authour, fountain, life, ſubſtance of all my happineſſe; All-ſufficient, (alone-ſufficient) only-ſufficient for my ſoul, and all comfort and good. Nothing wanting in God and Chriſt to eternity. No need of any creature: No acceſſi-

on by any creature: No one creature, not all of them comparable to him, or any thing without him. Time loſt, happines loſt, while converſe with any creature, further then according to his ordinance: as his Inſtruments and ſervants.

7. *I wiſh I could forget all reſpects to my ſelf, carnal, natural, while I have any ſervice to perform to God.* [as I have every moment, though I cannot ever think ſo] that I might ſhew I love God with ſtrength, *My God with all my ſtrength,* and never be weary: of his immediate ſervices ſpecially: or if naturally, yet not ſpiritually. Luſts are vigorous, when the body languiſhes, being ſpent. *Oh why is not grace more ſtrong!*

8. I wiſh my heart may never recoil upon me, with ſaying, *Thou mighteſt now or ſuch a time, have done thy God, thy Saviour more ſervice*

vice then thou didst; even when thou didst somewhat, thy body and spirits would have held out longer time, and endured a greater stress of zeal. And much lesse, *Thou didst wholly loose such an opportunity of doing or receiving good,* (though scarce can any one do good, who receives not some present paiment, at least in soul, the enlargement of grace and holy affections) and least of all, *Thou didst wholly employ thy strength to sin,* or, *thou hast weakned thy strength by intemperance or any other foolish or sinfull practice.*

9. I wish that every day among my first thoughts, one may be, *What special businesse have I within doors?* within my soul, *what sin to mortifie?* whether lately raging, and even but last day or night prevailing over me? or which I have had (at least some late) victories

ſtories over? that I may allot *time to purſue it*, and by no means *forget it* in my praier, and *arm my ſelf* againſt the encounter, if there be any poſſibility of my being aſſaulted that day. *And what Grace to ſtrengthen?* wherein I have been exceeding feeble of late? or even begun to obtain ſome vigour? which it may eaſily be loſt, and will be, if not with all care and means, and prayers, fomented and cheriſhed; that ſo I may prepare for it, *Theſe are a Chriſtians main buſineſſes within himſelf alwaies.*

10. Withall, *I wiſh to die daily.* I mean not, that I daily wiſh for death; but that I may foreſee it more then poſſible, and may prepare for it, reſolvedly, contentedly: that I may look at it, as at a means of happineſs, and take ſuch order as it may not cut me off from any main neceſſary imploy-

ment:

ment: But each hour and minute to dispatch the substantials of my business, and referre circumstances and events to the all-wise, powerfull, and gracious providence of the great Ruler, and King of the whole world, and of every creature.

11. *I wish to improve every relation I stand in towards any of mankinde, to the advancement of Religion:* that Glory may redound to Christ, by *my being* a childe to one, a brother to another, a neighbour to a third, a kinsman, a friend, an acquaintance to any one: That as well for the *credit of Religion* (which commands to give to all their due honor, and to love them as my self) as for the *propagation of Religion:* I may be ambitious to approve *my self the best* childe or Subject, or Friend, *&c.* in the world: And carefull also, to insi-

nuat

nuate my ſelf, as much as may be, into the favour of every one I converſe withall in the world, of Superiours by *ſubmiſſion and diligence:* of Equals, by *courteſie and freedom:* of Inferiours, by *affability* mixt with *gravity*, and *gentleneſſe*, with neceſſary *ſtrictneſſe*. And that I may not fail to *entitle God* to what ever ground I gain upon the affections of any, that is, to engage them thereby the more forwardly in his ſervice, in their own perſons, and towards all others, and that I my ſelf alſo may reap ſome ſpirituall benefit by them, that ſo I may bleſſe God *for them*, and they him *for me*, and others for them and me together.

12. Particularly, *I wiſh, that toward Inferiours I may never put leſſe, but rather more weight upon Gods commandments then mine own,* and upon *religious* then *civil* obſervances:

ſervances: and that becauſe the beſt are not Angels, I may bear with more patience, failings in meer *worldly*, then *ſpiritual* matters.

13. I wiſh never to be one of thoſe that feed themſelves without fear; but that *whether I eat or drink, I may do all to the glory of my God*, that is, Seaſonably, Sparingly, and with Choice; for Health and Strength: not Glutrony, Drunkenneſſe, or Riotous curioſity. That I may daily remember [*my buſineſſe not to be, to live to eat, but eat to live, that I may follow my buſines*, that is, *Chriſtianity*:] that I may not forget, how *ſlippery* a place the throat is, and how eaſily that glides down, which after works *diſeaſe*: that becauſe the craving of the ſenſual appetite, ſeeming but *reaſonable*, being but for ones ſelf, is oft the

betraying

betraying of Reaſon it ſelf, beſides the quelling of Grace: both Grace and Reaſon may combine together in the practice of *this difficulteſt piece of ſelf-deniall:* And that I may ever conſider, not only what a ſhame, what an unthankfulneſſe it is in the leaſt degree to *diſable my ſelf* for the ſervice of Him, who allows me liberally ſo much as can be fit for me, how much ſoever that be. but alſo *what pity* to waſte good Creatures *to ſo vile a purpoſe,* as to weaken my body, or overcharge my ſpirits, with what was meant to ſtrengthen and quicken them. That *from the obſervation of the untowardneſſe of my minde, when it is in the beſt temper,* I may tremble at the thoughts of *the leaſt intemperance,* which if it *fetter* not my body, ſo as it cannot doe its duty, will at leaſt *hamper* my wits, and many times

times take away from me *the Will* to go about it aright. That therefore I may count all inordination or immoderation in meat or drink, *Poyſon* at leaſt to my ſoul, and in a degree alſo to my body, as is confeſt by all, Some meats and drinks to be in themſelves, to ſome, and others, if taken to ſuch a quantity.

14. *I wiſh to be watchful over my ſelf alwaies, that I may be thus ſober;* and ſober, that I may be watchful, and watchfull, that I may withſtand enemies, and have time and ſpirits to doe all the works my Heavenly Maſter ſets me about.

15. *I wiſh to redeem all time I can from ſleep,* and ſo to order my ſleep, as I may redeem moſt time. *To redeem all time I can from ſports* and ſo to order my employments, as that the varieties of them may commonly be recreation enough without

without uſing any ſports at all, for my mindes ſake: And that if my body ſeem neceſſarily to require any, I may remember [*that Nature is content with a little, and Grace never asks more.*] That if courteſie require me to bear friends company in their ſports, I may not only refuſe ſuch as are *unlawfull* in themſelves, but in others, conſider whether they are not for the preſent *unſeaſonable*, or *vitiated with ſome other ill Circumſtances*; being ſpecially ſhie of thoſe that are apt to leade aſtray, either by affording provocations to *impatience*, or threatning to ſwallow up *too much time*, of which friends not ſeldom robbing us, do it no way more then by exacting of us to hold out with them in their ſports; which they by an evill, though ſignificant name, uſually call *Paſtimes*.

16. *I*

16. *I wish to redeem all time from vain thoughts and unprofitable musings:* upon my bed, night or morning, in my walking or riding upon the way, in my attendances where neither my Eye nor my Tongue can be profitably set on work; and to take those Advantages greedily to advance the businesses of God and my soul. *My thoughts are her eldest and noblest off-spring*; and so too worthy to be cast away upon base objects.

17. *I wish to redeem all time from idle words and frivolous discourses*; to avoid what I can the hearing of such pratlings; to shun *all light, and frothy, and amatorious Books.* My Tongue is *my glory*, and my best Instrument to advance the Glory of God and Religion towards others; It were pity to prophane it with such words, as to be upon my *contrary score* at the day

day of accounts: and ſo much I have to learn of God and of Religion, as without ſlighting them, I can finde *no leiſure* to give heed to trifles, beſides the danger of *poyſon* to be conveyed in theſe. If I were confined to the ſociety of *Pagans*, I might from thence expect ſome profitable Diſcourſe, though altogether of the world; and even towards them I were bound *to offer*, at leaſt ſometimes, *mention of God*: How much more among ſuch as call themſelves *Chriſtians!* Specially, who profeſſe *Chriſtianity to be their buſineſſe* as well as mine.

18. *I deſire to redeem all time I can from curioſity in dreſſing my body*, as that which beſides the vanity and unprofitableneſſe, endangers the leaving off (the beſt cloathing) Humility, and ſo doubly ſets my buſineſſe back.

19. *I*

19. *I wish to redeem what time I can, even from worldly businesses,* whatever they are; so as at least I may never want room to exercise my self unto Godlinesse; to perform my daily solemn services to God, both personal and domestick, and for extraordinary Projects to the Honour of God.

20. *I desire to take no journey, or make no visit, which fals not into the road of Religion.* Courtesie [which to *allow*, and in a sort, even *command*, is Religious *Honour*,] will carry me a little way, sometimes: But specially, *Purposes*, accompanied with *Hopes*, of making all my correspondences *pay tribute* to *Religion*, whilest in the mean time, I am carefull to lose no opportunity of trafficking for *Religions* gain and resolute to stay no longer time any where, then while I may do my self or others, more good

then

there, then in another place.

21. *I wiſh ſpecially to make all my medlings in wordly buſineſſes ſerviceable to Religion:* Whileſt I employ whatever Talent I have received, and do receive, to ſtrengthen, encourage, and ſecure my Self, Family, Friends, Neighbours, and all Fellow-Chriſtians, in the waies of *godlineſſe:* and to exerciſe and demonſtrate Faith, Humility, Patience, Contentedneſs, Liberality, Juſtice, Heavenly-mindednes in the midſt of worldly emploiments, and thereby to draw even ſtrangers to admire and approve of that *Religion*, which teaches and effectually perſwades ſo much good.

22. Particularly, *I wiſh that I may never graſp ſo much of the world as to diſtract my head with cares, or engage my heart in ſinnes,* and that in the ruſt that cleaves to

to my fingers in telling of money (though each piece seem clean enough) I may see the emblem of the defilement, gotten insensibly by the use even of lawfull things, that therefore I may constantly afterwards wash my heart by prayers and meditations.

23. *I wish to account nothing crosse to me, but what crosses Religion* in some respect, either to my own Soul or others; to reckon by that Rule, my losses and gains, my thrivings and goings back: and for this reason, *to esteem scandal the worst of evils*; and to give, or do, or suffer any thing to prevent or take them away: and next to these the want of Gods Ordinances.

24. *I wish to have my heart and conversation alwaies in heaven*, counting my treasure to be laid up there; and though I must trade with

with worldly commodities, yet to reckon Grace my chief ſtock: and that as fore-ſeeing loſſes, I may trade much in the Aſſurance Office, and ſtudy daily the art of Chriſtian *Alchymy*, which can extract advantage out of loſſes, gold out of every thing, even dung it ſelf; that is, *Grace* not only out of every *gratious act* of Gods providence within ſight or hearing; but even out of *afflictions* and very *ſins*.

25. Particularly, *I wiſh to improve the time of ſickneſſe*, which diſables from moſt *worldly buſineſſes*, to ſet forward greatly the *buſineſſes of God and my ſoul*: and wholly to beſtow that leiſure upon them, further then the neceſſity of my body cals me, partly to attend it: and that becauſe I am then debar'd from publike means of *thriving*, I may *beg* of every

Visitant, *to help me with somewhat*; which yet will not impoverish, but help to inrich them also, by *mutuall trading* in spirituall matters: and to count this coveteousnesse only lawful, *Never to think I have enough of Grace*, but the *lesse time* I have to live, the *more greedy* to be to heap up of *these riches*.

26. *I desire to count the Sabbath, the Lords day, mine*; made for *me* for mine *advantage*, the Market day for my soul, a spiritual harvest day, wherein I may all day long make provision, and lay up in store for afterwards, and *to bless God continually for it*, as without which my soul might be in danger to starve, either through want of publike provisions, or leisure to provide for my self what might be had: and therefore by no means to overslip the opportunity, even for my own sake, beside

the Commandment: and to take to the utmoſt Minute that I can, my ſpirituall liberty to ſerve God, and get Grace, not allowing any thing by my good will to interrupt me therein.

27. *I deſire to account the Sacrament of the Lords Supper a ſingular Fayr*, wherein the Bread that came down from Heaven, the water of life, ſpiritual wine and milk, and whatſoever elſe is nouriſhing and comfortable to the ſoul, is freely offered, and to be had *without money, and without price*: That therefore I may be ſure not to miſſe, when I may go to it: And yet, becauſe all that come thither make not ſo happy a bargain, but rather purchaſe to themſelves wrath and judgement, I may be carefull to prepare my ſelf ſo by Examination, that my ſoul be not ſent away faſting, or which is

worſe, poyſoned, while my body is entertained.

28. *I deſire to account all other Ordinances of God,* (in their degree and manner likewiſe) *the means of my Souls enriching, nouriſhing phyſick:* So that if I ſhould ſlight or trifle away theſe bleſſed opportunities, I could not but die a beggar, die and ſtarve, die a miſerable diſeaſed Leper, die and periſh eternally. That therefore I may not be ſo much a fool, as to have theſe put as priſes into my hand to get wiſedom withall, and I *to have no heart* to them: or that pretending no other errand to the place where they are, nor other buſines at that time, but to receive them, I ſhould be ſo wickedly mad as to ſleep away the offers of Grace then tendered unto me, or ſuffer my minde to be diverted to any other thing, or to look that

God

God ſhould hear me where I ſcarce hear my ſelf in my prayers, or refuſe to hear him in his Word.

29. *I deſire to account thoſe my beſt friends that moſt help me in my buſineſſe of Chriſtianity*; And to eſteem a watchfull conſideration and faithfull admonitions, the moſt neceſſary and beſt expreſſions of friendſhip, and beſt helps to my feeble and frail minde.

30. *I deſire if ever I marry, to account that one of the greateſt buſineſſes even of Religion,* that I can undertake any time in my whole life; which if I ſpeed well in, will incomparably (beyond that other men or creatures can) *Advance my ſpirituall projects and advantages*; and contrarily diſappoint and overthrow them if I make an ill match: that therefore being truly *ſenſible of my own naturall ſinfull*

full inclination, which may betray me as ſoon as any other, into ſome one (at leaſt) of thoſe many untoward courſes, which perſons of all qualities and conditions uſually take on this occaſion; as alſo *Apprehenſive of Gods puniſhing no ſin more frequently or ſharply in this world*; I may from the firſt moment of my entertaining any ſuch thoughts make my moſt ardent and faithfull Praiers keep pace with them, firſt to implore to be directed in a perfect way, and then to be bleſſed with a true helper every way meet for me.

31. Particularly, *I deſire that the phraſes of* Marrying in the Lord, and not being unequally yoaked, *&c*, (not corrupted by the worlds falſe Gloſſes, but truly interpreted by a ſerious conſcience) *may ever have an abſolute negative voice in all propoſitions*; that is, that

that I may never marry with any whom I have reaſon to judge not to be truly religious; whileſt yet I conclude, *That Religion alone is not ſufficient to make any match.* That I may *never dare to croſſe the Rules of nature in too much diſparity of age, or in robbing parents of their right,* at leaſt of Approbation and Conſent; *Nor thoſe of Civility,* by aſpiring too eminently above my degree, or debaſing my ſelf too much below it; withall counting it a neceſſary qualification in one, whom I may match my ſelf unto, *To have no predominant humour which I cannot bear,* but *to be able to bear any infirmity of mine,* and to be (at leaſt) *ſome help* to my ſpirit in thoſe things wherein I ſpecially need help.

32. *I deſire* (for my ſecurity in all theſe Reſolutions) *that I may never be in haſte,* but make a lea-

ſurable, and ſufficient enquiry by my ſelf and friends, anſwerable to the neceſſity which the *worlds deceitfulneſſe* enforces in a buſineſs of ſuch laſting importance; but ſpecially *that I may never be in love* (with the eſtate or comelineſſe of perſon) which would hinder any full enquiry, and ſtop my ears to any (though never ſo true an) information, and blinde my eyes from a right diſcerning, *Whether there be indeed that which in others I was wont to make the Character of Piety:* and even in a *viſible obſervation of defects*, make me wickedly run to Gods decree for my excuſe, and ſay *Marriages are made in heaven*, or preſumptuouſly *promiſe my ſelf that I ſhall make them better*, when once married, and head-long run on, notwithſtanding all the contrary *advice of friends*, or even the *com-*

mands

mands of Parents, and be in danger to have my *heart broke with diſcontent*, if the Providence of God ſhall any way break the Match; which laſt conſideration forbids alſo too much engagement of affection upon the moſt worthy and fit perſon in the world, while there remains any poſſibility of diſſolving the treaty.

33. *I deſire to enforce the undervaluing of Wealth or Beauty*, upon my ſpirit, *from the ſcarcity of theſe who have all the other more neceſſary Qualifications:* and that remembring *among all the Ends of marriage* mentioned in Scripture, none of them to be to *make one rich*; I may never conſent *to ſell my Liberty, my Comfort, my Self*, for ſo *long a term as during life*, to make never ſo great a *purchaſe of Worldly Eſtate:* As alſo, though

I muſt never match my ſelf to any, till I can love their perſon, I may yet count it a ſin *to refuſe one otherwiſe every way fit for me, upon the meer exception, that I cannot love, when there is no remarkable deformity to breed a loathing*; and to reckon it a duty to pray earneſtly to God to rectifie ſuch untowardneſſe of my minde, as makes me, without juſt cauſe, reject a gracious offer of his Providence towards me: and that to prevent the miſchief of an unexpected continuall jarre all our lives long, I may *be willing to be enquired into my ſelf*, as well as to enquire after others, and may not diſſemblingly diſguiſe, for a fit, that which will afterwards come certainly to be known; expecting that *that love cannot be firm, whoſe foundation is laid upon a lie*; But that I may, by my ſelf or friends

friends, fully and freely, before engagement be paſt, *Expreſs what I expect*, both for Piety, and all other matters, of habitation, manner of living, order of Family, and the like: and *what may be expected from me* in each reſpect; not fearing that this faithfulneſſe to my ſelf and them ſhould make a breach; but reſolving that if this would *break the Match*, being unconcluded, there would be no leſſe danger that it would *break the Peace* afterward, when the unfaithfulneſſe ſhould be diſcovered: and that that breaking of the Match were ſo much to be preferred before this breach of Peace, by how much a croſs is to be preferred before a ſin, and I cannot be a Chriſtian if I beleeve not that *God can provide better for me, and will, if I yeeld up my Will and all my affections wholly to him.*

34. *I desire to let no day passe without once (at least) solemn casting up my accounts*, how my soul hath sped that day, and my business gone forward or backward; and to allot speciall times for a more full reckoning of many daies, and summing up my *whole stock* of Grace: so shall I be sure never to become a *Bankrupt*, but *compound for my debts in time*, before I be sued, pursued to extremity.

Lastly, *I desire to account my sureties satisfaction my best riches*: and to treasure up charily in my heart my *Acquittances sealed with his blood*: and to fetch from his store all needful Grace from time to time, *His all-sufficiency* alone on all occasions must furnish me with Wisedom, Righteousnesse, Sanctification, Redemption, he is and must be *All in all to me*. To him, with

with the Father, and the Holy Ghoſt be all glory, and love, and faith, and obedience rendred for ever.

Amen.

* * *

An

An Appendix applied to the Calling of a Minister.

1. I *Desire specially to improve my Calling of a Minister to the advancement of Religion,* both in my own and others hearts. Whatever calling I had, I were bound so to direct it: but this was erected to that purpose immediatly, and no other [*to found men in religion, and build them up in it.*] As therefore I must first account, that of me is required *a greater forwardnesse in Religion, and higher degree of*

of heavenly-mindednesse, and being to the glory of Christ, then of ordinary Christians; because while their calling oft distracts and disturbs them from thinking of God and Christ, mine leades me directly to it; and those notions which they through ignorance or disuse are strangers to, I am happily necessitated to make familiar to me: so though I may yet have imperfections, I pretend *Religion* in vain, if I allow my self in carelessenesse or unprofitablenesse in that profession of mine, the very exercise whereof is among the *maineſt businesses of Religion,* and which therefore in the *Preparations* for it, and *exercise* of it *challenges all my strength* of affections and spirits. If God should have given me my choice of all the employments the world knows, I could not wish any other, to doe

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at once moſt good to my ſoul; and expreſſe what good I get, to doe others ſouls good alſo, and moſt ſhew my love to Chriſt and Chriſtians, in thankfulneſſe for all that good I have and look for, both to my ſoul and body.

2. *I deſire therefore to eſteem it among the higheſt favours*, among the greateſt honours, *ſo to be ſet on work*, ſpecially with ſucceſſe: and to make it appear that I do ſo eſteem it, by *putting forth all my abilities*, that there may be no want in me, if ſucceſſe follow not towards others. All the time my Saviour lived his firſt life upon earth, after his baptiſm (till he was to prepare himſelf for the ſacrifice of his death) he undertook no other Calling then this, and after his reſurrection again practiſed it, ſo long as he converſed with men here below. O let

my

my heart therefore be ſo poſſeſt with his Spirit; that though my body muſt needs have its naturall ſupplies in due ſeaſon, yet I may ever (as he did) *count it my meat and drink* to fullfill and finiſh this work; and *my recreation* to go about doing good. And therefore though his *Sabbath*, the Lords day, be according to nature the day of my greateſt toil; yet becauſe that day I moſt advance the buſineſſe of his Kingdom, and my own ſoul together, I may with more affection then others can, *call the Sabbath a delight*, and triumph in it, not only as a day of *Liberty*, but of conqueſt and victory.

3. *I deſire to extend the labours of my function beyond the expectation of thoſe to whom they are to be directed.* I mean, not ever (yet ſometimes) ſpecially for length, but

but frequency, to be instant in season, and out of season [*volentibus, nolentibus.*] And to rejoyce therefore, and only therefore, in the multitude of hearers, because among many there is more hope of doing some good, whilest yet I never suffer my self to be discouraged by their paucity, since Gods grace is not tyed to expect the help of a crowd, and one soul gained or confirmed is worth an age of pains.

I desire in all the publike exercises of my Ministry to suit my matter, method, phrase, repetition, and all other circumstances, so as I may be best understood and remembred and may best convince and perswade every mans conscience, and not to own one tittle or syllable that might hinder this in any remembring herein my businesse to be *not to broake for my own credit*

dit: but to *deliver the messages of him who is no respecter of persons,* but esteems the meanest soul worth shedding his bloud for, as well as the greatest.

5. *I desire therefore no more to neglect the instruction of the poorest childe, or the visiting of the most contemptible creature within my charge, then of the richest and noblest*; rather those of the eminenter sort may better spare me; because they may for themselves and theirs have more means and comforts then others can.

6. Specially, *I desire not to omit the advantage of any ones being sick:* because 1. then they may have more leisure to ponder on any good counsell, then the world at other times will give them leave. 2. Then also perhaps they may be straight going out of the world, and I may never again have any

any more opportunity of offering them good; and then too (probably) they may be more sensible of the reality of those things which concern another world, when they see nothing in this world will doe them good, or keep them here: And when I come to any, never to omit the mention of death, which *will neither stay our leisure, nor be hastened by talking of it:* And herein to regard the good of a soul, rather then the pleasing of any one's fancy.

7. *I desire in all things men should rather be pleased with what I must do, then for me to do any thing meerly to please men*, unlesse in things otherwise indifferent every way, and in them indeed to be willing to please all men in all things; taking counsel, in things of that sort, of mens infirmities; but

but, in ſubſtantials only of Gods Word; except that even in ſuch mens weakneſſe or waywardneſſe may ſometimes ſo vary the caſe, as that one while they may neceſſitate a preſent enforcement of a doctrine, and another time the forbearance for that ſeaſon. And becauſe the determination of this is oft times a great buſineſſe of importance, I may bend all the ſtrength of my prayers and wits about it; and where I can, call alſo for the help of other men, more experienced in the divine Myſtery of gaining and feeding ſouls, being ready alſo to lend my beſt help to others as well, as being all fellow-workmen in the ſame ſpiritual husbandry and building, though our lots lye in ſeveral quarters.

8. *I deſire ever to have a ſpeciall care of laying the foundation aright,* firſt

first by constant catechizing of all, from very children to the eldest that will admit it; misdoubting still the ignorance of the common sort, when I come to visit them. And however they only call for comfort, yet to be most large in urging those things, which they appear to be most defective in, as in the knowledge of sin, and the nature of repentance, and even of faith it self.

9. *I desire by all just means possible to prevent all quarrels* between me and any other; and so all prejudices, as that which would much hinder my work: And to be willing to redeem their good opinion with any thing which is my own, and that I can well spare.

10. *I desire to reserve my heat, my anger, to encounter sin*; and yet so to temper it with the meekness of wisedom, as it may appear I mean

mean no hurt, but altogether *good to the sinner*, and not to be wearied either out of my zeal or meekness, either with the stupidity or fierceness of any.

11. *I desire to acquaint my self so with the tempers and spirits of every one, as I may speak most directly to their consciences*, without any decyphering of their persons; yet not to forbear the publike reproof of any sin, because the impudence of any person hath made their guilt notorious.

12. *I desire to account the commandment of not suffering sin to lie upon my neighbour*, (who is my brother) *to lie principally upon me*; and therefore if publike reproof of all, in the presence of the offender will not affect him; to reckon a wise and particular *reproof in private* to be a *debt of love* I owe him, and to defer the payment of

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it no longer then till the provi-dence of God (*by ſome ſpeciall act of giving or taking away ſomewhat of Worth and eſteem*) hath made him fit to receive it. But ſpecially not to let ſlip the *ſeaſon of ſickneſſe or remorſe for ſin* upon any other ground; becauſe then he hath both more need of it, and it is like to do him moſt good.

13. *I deſire in all places, companies and entercourſes to remember my calling.* And not only to take heed that my example (or any one that depends upon me) pull not down at any time, what my work is to build, or build what I am to pull down; but alſo to know my ſelf authorized, whereever I come, to profeſſe my ſelf a *Protector, an Architect for my heavenly Maſter:* and therefore not only to be ready to undertake the edification (ſatisfaction) of any ſoul that

that cals for my help; but likewise where I shall neither take any other mans work out of his hand; nor hinder that which is more properly mine own work; to be forward and offer my self upon the least probability of doing good.

14. *I desire to renew my Commission from my great Lord and Master, every time I go about any of his work; by supplicating* his grace to go forth and along with me, to the end: and to look with contentednesse and patience of faith for my reward from him alone: even the more, rather then the lesse, when being not guilty in my self of any willing fault to disappoint it, I see not the work prosper in my hands: *because he proportions his reward according to our work, which is endeavour, not successe, which is his work:* and we

have wrought moſt hard, toyled moſt many times, when we have leaſt ſucceſs, the want of it greatly encreaſing our toyl; beſides that for the moſt part it is not meerly negative, but poſitive, through the oppoſition of thoſe we would doe good to, but cannot; and this to endure is perſecution, to which is promiſed a great recompence of reward: but all only from his alone grace, who firſt *works in us mightily*, to make us doe and ſuffer all things for him; and then *rewards us mercifully and bountifully*, through Jeſus Chriſt. To whom therefore be all ſervice, and thankſgiving, and glory for ever. *Amen.*

FINIS.

MEMORIALS OF GODLINESSE AND CHRISTIANITY.

Part. II.

CONTAINING

1. *The Character of a Christian in Paradoxes and seeming Contradictions.*
2. *A Proof or Character of visible godliness.*
3. *Some general Considerations to excite to watchfulnesse, and to shake off Spirituall drowsinesse.*
4. *Remedies against carefulnesse.*
5. *The Soul of fasting.*

The fourth Edition corrected.

By HERBERT PALMER, B. D.
Master of *Qu. Col.* Camb.

LONDON,
Printed by *A. M.* for *Tho. Underhil* at the Anchor in *Pauls* Church-yard. 1651.

TO THE Christian Reader.

Christian Reader,

HEre is offered thee a second part of Memorials of godlineſſe and Chriſtianity: *Small indeed for bulk, but the more ſuteable for that to the Title, and the leſſe burthenſome to thee. Withall I muſt needs ſay, I meant thee ſomewhat more: but whileſt (in the midſt of many imployments) I was getting it ready, a ſtrange hand was like to have robbed me of the greateſt part of this, by putting to the Preſſe (unknown to me) an imperfect*

imperfect Copy of the Paradoxes. *This made me haſten to tender a true one, and to content my ſelf for the preſent with the addition of the other leſſer pieces, which here accompany them. In which if thou findeſt any ſpirituall ſavour, I ſhall be willing to own my ſelf thy debtor for the remainder of my thoughts of this kinde, as God upon thy prayers, (which I muſt continually beg) ſhall vouchſafe to afford leiſure and aſſiſtance: Only entreating thee to remember,* that as I count my ſelf the more engaged by every of theſe publick expreſſions, *to a more exact walking in all the waies of godlineſſe and Chriſtianity*; ſo wilt not thou be able to anſwer it to God, *if thou content thy ſelf with commending any, or all of that which thou readeſt, and thy heart and thy life be not the better. Not notions, but affections and actions*

are matters of true honour and solid comfort. So I leave thee to the Lord, in whom I am ever,

Thine and the Churches

July 25. 1645. servant together,

HERBERT PALMER.

The

The Character of a Christian in Paradoxes, and seeming Contradictions.

1. A *Christian* is one, who beleeves things which his reason cannot comprehend.

2. Who hopes for that which neither he, nor any man alive ever saw.

3. Who *labours* for that he knows he can never *attain*.

4. Yet in the issue, his { *Belief* appears to have been false. / *Hope* makes him not ashamed. / *Labour* is not in vain.

5. He believes Three to be One, and One to be Three; A Father not to be elder then his Son, and the Son to be equall with his Father, and one proceeding from both to be fully equall to both.

He beleeves in one *Nature* three *Persons*, and in one *Person* two *Natures*.

7. He beleeves a *Virgin* to have been a *Mother*, and her *Son* to be her *Maker*.

8. He beleeves him to be *born in time*, who was from *everlasting*, and him to be shut up in a narrow room, whom Heaven and Earth could never contain.

9. He beleeves him to have been a weak childe carried in arms, who

is

is the *Almighty*; and him to have *died*, who only hath life and immortality in himself.

10. He beleeves the God of all grace, to have been angry with one who never offended him; and the God that hates all sinne, to be reconciled to himself, though sinning continually, and never making, or being able to make him satisfaction.

11. He beleeves the most just God to have punished a most innocent person; and to have justified himself, though a most ungodly sinner.

12. He beleeves himself freely pardoned, and yet that a sufficient satisfaction is paid for him.

13. He beleeves himself to be precious in Gods sight, yet he loaths himself in his own sight.

14. He dares not justifie himself, even in those things wherein he

he knows no fault in himself: yet he beleeves God accepts even those services, wherein himself is able to finde many faults.

15. He praiseth God for his Justice, and fears him for his Mercies.

16. He is so ashamed, as he dares not open his mouth before God; yet comes with boldnesse to God, and asks any things he needs.

17. He is so humble as to acknowledge himself to deserve nothing but evil; yet so confident, as to beleeve God means him all good.

18. He is one that fears alwaies, and yet is as bold as a Lion.

19. He is often sorrowfull, yet alwaies rejoycing: often complaining, yet alwaies giving of thanks.

20. He is most lowly minded, yet the greatest aspirer; most con-

contented, yet ever craving.

21. He bears a lofty ſpirit in a mean condition; and when he is aloft, thinks meanly of himſelf.

22. He is rich in poverty, and poor in the midſt of riches.

23. He beleeves all the world to be his, yet dares take nothing without ſpecial leave.

24. He covenants with God for nothing, yet looks for the greateſt reward.

25. He loſes his life and gains by it, and even while he loſes it, he ſaves it.

26. He lives not to himſelf, yet of all others is moſt wiſe for himſelf.

27. He denies himſelf often, yet no man that moſt pleaſes himſelf, loves himſelf ſo well.

28. He is the moſt reproached, and moſt honoured.

29. He hath the moſt afflictions, and

and the moſt comforts.

30. The more injury his enemies do to him, the more advantage he gets by them.

31. The more he himſelf forſakes of worldly things, the more he enjoies of them.

32. He is moſt temperate of all men, yet fares moſt deliciouſly.

33. He lends and gives moſt freely, yet is the greateſt Uſurer.

34. He is meek towards all men, yet unexorable by men.

35. He is the beſt childe, brother, husband, friend, yet hates father, and mother, and wife, and brethren, *&c.*

36. He loves all men as himſelf, yet hates ſome men with perfect hatred.

37. He deſires to have more grace then any hath in the world, yet he is truly ſorry when he ſees any man have leſſe then himſelf.

38. He

38. He knows no man after the flesh, yet gives to all men their due respects.

37. He knows, if he please men he is not the servant of Christ; yet for Christs sake he pleases all men in all things.

40. He is a peacemaker, yet continually fighting, and an irreconcileable enemy.

41. He beleeves him to be worse then an Infidel that provides not for his family, yet he himself lives and dies without care.

42. He is severe to his children because he loves them; and being favourable to his enemies, revenges himself upon them.

43. He accounts all his inferiours his fellows, yet stands strictly upon his authority.

44. He beleeves the Angels to be more excellent creatures then himself,

himself, and yet counts them his servants.

45. He beleeves he receives many good turns by their means, yet he never praies their assistance, nor craves their praiers, nor offers them thanks, which yet he doth not disdain to doe to the meanest Christian.

46. He beleeves himself a King, how mean soever he be, and how great soever he be, that he is not too good to be servant to the pooreſt Saint.

47. He is often in prison, yet alwaies at liberty, and a free-man though a servant.

48. He receives not honour from men, yet highly prizes a good name.

49. He beleeves God hath bidden every man that doth him any good to doe so; yet he of any man is the most thankfull to them

them that doe ought for him.

50. He would lay down his life to ſave the ſoul of his enemy; yet will not venture upon one ſin to ſave his life that hath ſaved his.

51. He ſwears to his own hinderance and changes not; yet knows, that his mouth cannot tye him to ſin.

42. He beleeves Chriſt to have no need of any thing he doth, yet makes account he relieves Chriſt in all his deeds of charity.

53. He knows he can doe nothing of himſelf, yet labours to work out his own ſalvation.

54. He confeſſes he can do nothing; yet as truly profeſſes he can do all things.

55. He knows that fleſh and bloud ſhall not inherit the Kingdom of God: yet believes he ſhall go to heaven body and ſoul.

56. He trembles at Gods Word, yet

yet counts it sweeter to him then the honey and the honey-comb, and dearer then thousands of gold and silver.

57. He beleeves that God will never damn him; and yet he fears him for being able to cast him into hell.

58. He knows he shall not be saved by his works, and yet doth all the good works he can, and beleeves he shall not be saved without them.

59. He knows Gods providence orders all things; yet is he so diligent in his businesse, as if he were to cut out his own fortune.

60. He beleeves before-hand, God hath purposed what shal be; and that nothing can make him alter his purpose; yet praies and endeavours as if he would force God to satisfie him however.

61. He praies and labours for what

what he beleeves God means to give him, and the more assured he is, the more earnest.

62. He praies for that he knoweth he shall not obtain, and yet gives not over.

63. He praies and labours for that, which he knows he may be no lesse happy without.

64. He praies with all his heart not to be led into temptation, yet rejoyces when he is fallen into it.

65. He beleeves his prayers to be heard, even when they are denied, and gives thanks for that which he praied against.

66. He hath within him the flesh and the spirit; yet is not a double-minded man.

67. He is often led away captive by the law of sin, yet it never gets the dominion over him.

68. He cannot sinne, yet he can

can do nothing without sinne.

69. He can doe nothing against his will; yet he doth what he would not.

70. He wavers and doubts, and yet obtains; he is often tossed and shaken, and yet like mount *Zion*.

71. He is a Serpent and a Dove, a Lamb and a Lion, a Reed and a Cedar.

72. He is sometimes so troubled, that he thinks nothing is true in religion; and yet if he did think so, he could not be at all troubled.

73. He thinks sometimes God hath no mercy for him, and yet resolves to die in the pursuit of it.

74. He beleeves like *Abraham*, in hope and against hope: and though he can never answer Gods Logick, yet with the woman of *Canaan* he hopes to prevail with the Rhetorick of importunity.

75. He

75. He wreſtles with God and prevails; and though yeelding himſelf unworthy the leaſt bleſſing he enjoys already; yet *Jacob*-like, will not let God go without a new bleſſing.

76. He ſometimes thinks himſelf to have no grace at all; and yet how poor and afflicted ſoever he be beſides, he would not change conditions with the moſt proſperous upon earth that is a manifeſt worldling.

77. He thinks ſometimes the Ordinances of God do him no good at all, and yet he would rather part with his life then be deprived of them.

78. He was born dead, and yet ſo, as it had been murther to have taken his life away.

79. When life was firſt put into him, is commonly unknown; and with ſome, not untill they had learned

learned to speak, and were even grown up to the stature of a man; and with others, not till they were ready to drop into their graves for age.

80. After he begins to live he is ever dying; and though he have an eternall life begun in him, yet he makes account he hath a death to passe through.

81. He couuts self-murther a most hainous sin, yet he is continually busied in crucifying his flesh, and putting to death his earthly members.

82. He beleeves that his soul and body shall be as full of glory as theirs that have more, and not more full then theirs that have lesse.

83. He lives invisibly to those that see him, and those that know him best, doe but guesse at him; yet they sometimes see further

further into him, and judge more truly of him then himself doth.

84. The world did sometimes count him a Saint, when God counted him an hypocrite; and after, when the world branded him for an hypocrite, God owned him for a Saint.

85. In fine, his death makes not an end of him: his soul, which was created for his body, and is not to be perfected without his body, is more happy when it is separated from it, then it was all the while it was united to it: and his body, though torn in pieces, burnt to ashes, ground to powder, turned into rottenness, shall be no looser: His Advocate, his Surety, shall be his Judge; his mortall part shall become immortall; and what was sown in corruption, shall be raised in incorruption and glory; and his spirituall

rituall part, though it had a beginning, ſhall have no end; and himſelf a finite creature, ſhall be poſſeſſed of an infinite happineſſe.

Amen.

A

A Character of visible Godlineſſe.

A Godly man is one, who being *not ignorant* of the waies and doctrine of God, lives not only without *ſcandall*, but approves and practiſes the *generall duties* of Chriſtianity, and thoſe that are ſpeciall to his condition.

More particularly:

A godly man is one that loves the Word in the *power* of it, and at leaſt deſpiſes it not in the *plainnes* of it; that comes to the Word, not to *cenſure* and *cavil*, but to be *taught* and *ruled*; that profeſſes not to allow himſelf in *any known ſin*, but reſolves and practiſes *ſelf-*

deniall, ſo far as it is made plain to him, that Chriſt *denies his deſires*. He is one that loves thoſe that *ſeem religious* and conſcionable, until they prove *ſcandalous*, and be manifeſtly diſcovered for *Hypocrites*, and then eſteems never the worſe of the *profeſſion it ſelf*, and of thoſe others whom he knows no harm by. He is unwilling to beleeve all *of ſuch*, and though he *ſee* them faulty, doth not ſtraight *condemn* them to be altogether void of *ſincerity*. Mean time he is ſo far from rejoycing at their miſcarriages, that even *particular ſcandals are amongſt his greateſt griefs*. But ſpecially he is afraid to give any ill example himſelf, as knowing *himſelf made and redeemed to no other end, then that he ſhould live to Gods glory*: Therefore alſo he profeſſes and reſolves to doe what good he can in his place;

place; and particularly to have *his family know, and fear God, and beleeve in Christ.* He is one that accounts *sin* worse then *shame*, or *losse*, or any other misery: and resolves to *suffer* rather then *offend.* He esteems godlinesse the greatest gain, and *contentment* a necessary piece of godlinesse, and that honour, pleasure, wealth, to be *sufficient to contentment*, which God casts upon him, while he *first seeks his Kingdom and Righteousnesse.*

And lastly, Who hath so much *wisedom* as to take more thought how to redeem time, then to passe *it away*, having somewhat setledly to do besides following his pleasures, which he uses as his *recreation*, and makes not his *businesse.*

General Conſiderations to excite to watchfulneſſe, and to ſhake off ſpiritual drowſineſs.

1. *THe glorious and dreadfull Majeſty of God,* with whom at all times we have to do, who is a conſuming fire, and therefore his ſervice and obedience to him is not to be ſlighted, but to be performed with watchfulneſs, reverence and godly fear.

2. *Our ſins,* in number exceeding the hairs of our heads, in weight, the meaſure of the ſand; The vileneſſe of ſin generally, and the unreaſonable odiouſneſſe of ones own ſinnes, in many reſpects worſe

worse then any others we know.

3. *The fearfull curses and punishments due to sin* (to our sins) *on earth*, and torments inconceivable and eternal in hell.

4. *The abominableness of sinne*, demonstrated specially in that nothing could expiate it, but the bloud and death of Christ, not only man, but God.

5. *The infinite love of God and Christ* to sinful mankinde in those sufferings of Christ for sin.

6. *The certainty of damnation*, still, to those that carelesly despise, or wilfully abuse the grace of Christ to carnal security, or willing customary sin.

7. *The manifest expressions of Scripture, that multitudes, even of those that live within the visible Church, shall yet go to hell.*

8. *The Devils unwearied malice, violence, cunning, going up and*

down like a roaring Lion, seeking whom he may devour, unto whom they that watch not, must needs become a prey.

9. *The prodigious and desperate corruption* that is in every ones heart, ready to betray us, even to the basest lust and most horrid wickedness.

10. *The fearfull frights of conscience*, that God may awaken us withall out of our drowsie dreams.

11. *The sharp and stinging scourges* even in worldly respects, wherewith God may rouse us out of our carnal security: and must, and will, with one or other, if other means will not prevail.

12. *The wretched unthankfulnesse* of despising his commandments, or lazily performing any service to *him*, whose mercies have been and are so abundant and free

toward

toward us, as we have found them; and yet hope for infinitely more hereafter.

13. *The Watchfullneſſe and diligence of worldly men,* and their heat for the Devil, and their own luſts.

14. *The danger that may be to us,* not only from worldly men, alluring or oppoſing; *but even from thoſe who are godly,* and may yet prove tempters and ſnares to us, and ſo we never walk but in the middeſt of ſnares and temptations.

15. *The certain ſhortneſs* and uncertain continuance *of our lives,* ſubject to a thouſand caſualties, and nothing to be done for God, or our ſelves after death.

16. *The nobleneſſe and excellency of our immortall ſouls,* born to higher imployment and honour, then a brutiſh ſervice of the bo-

dy, or Paganish pursuing of this present world.

17. *The certainty of the hope* whereunto they are called, who seek the Kingdom of God above all other things.

18. *The infinite glory of Heaven,* and eternall happines, there kept in store for them that fight a good fight, and finish their course, and keep the faith, and love and watch for the appearance of Christ.

19. *The exceeding greatnesse of the mighty power of God,* working for and in them that beleeve, and live by faith.

20. *The exceeding great and precious promises of all kindes,* even for comfort in this life, to them that love God, and walk upright-
"ly, and forsake any thing for
"Christ, *that all things shall work*
"*together for good to them,* and no
"good thing shall be withhol-
"den

"den from them; *and for any*
"*thing they have forſaken, they*
"*ſhall receive in this World, even*
"*in the midſt of perſecutions, an*
"*hundred fold more, and eternall*
"*life in the World to come.*

21. *The experience of that ſweet peace of conſcience, and bleſſed contentation, and ſpirituall rejoycing,* even in the midſt of tribulations and perſecutions, that is to be ſeen in many of the ſervants of God: and which all profeſſe to be certainly attainable, by thoſe that watch and pray, and are ſober, and exerciſe their faith and grace.

A Remedy against Carefulneſſe.

Phil. 4. verſ. 6.
Be carefull for nothing.

1. CArefulneſs forbidden, is taking over-much thought, diſquieting the minde, rending the heart in pieces with doubts and fears

for worldly things,
- good to be
  - miſſed.
  - loſt.
- ill to
  - befall.
  - continue.

2. The cauſes are
- Doting too much upon the thing or comfort in danger.
- Diſtruſt of
  - Men.
  - Means.
  - *Gods bleſſing*

3. The

3. The effects are divers, and not the ſame in all: But it appears,--

1. When it provokes to uſe indirect means.

2. When the means which are uſed, though commonly ſufficient, are not counted ſufficient.

3. When the thoughts are chiefly upon it firſt and laſt, contrary to the expreſſe charge, *Mat.* 6.33.

4. When it breeds interruption in holy duties { Neglected. Untowardly done.

5. When it hinders from enjoying naturall comforts.

6. When it makes unfit for ones calling.

7. When it hinders freedom of ſpirit, and makes unfit for civil ſociety.

4. Hence the Reaſons againſt it are many, ſhewing the ſinfullneſſe

neſſe of it, and directing to Remedies againſt it.

1. *It is an idolatrous ſin*; if we doted not too much on ſuch a creature or comfort, we could not be overcarefull about it. See *Pſal.* 73. 25. compared with the former part.

The Remedy is, to apply Gods Al-ſufficiency, who can certainly make us happy without that creature or comfort.

2. *It is a Paganiſh ſinne*, an Infidels ſin, if we did beleeve Gods providence, attributes and promiſes, we could not be ſo out of quiet, *Mat.* 6.

The Remedy is, to lay to heart theſe Doctrines, as becomes a Chriſtian.

3. *It is an unthankefull ſinne*, we deſerved Hell and ſcape that, and are promiſed Heaven inſtead of it, are we not bound to refer other things to God? *The*

The Remedy is, to ponder well our ſins, and Gods great mercy in Chriſt.

4. *It is a fruitleſſe ſin,* no man gets any thing by vexing himſelf, Gods will ſhall ſtand.

The Remedy is, to weigh how great a piece of wiſedom it is to *make a vertue of neceſſity.*

5. *It is a multiplying ſin,* it endangers to make one doe any thing, to ſecure themſelves from what they fear.

The Remedy is, to conſider the leaſt ſin worſe then any evill, to a true Chriſtians heart.

6. *It is a pernicious ſin,* it provokes God, often to croſſe us in the very thing, even for our over-carefulneſſe about it, diſappointing hopes, or bringing fears, according to our perplexed apprehenſions, beſides worſe miſchief, if one obtain their deſires.

The

The Remedy is, to consider the promises made to meekness, and the comforts of a good conscience

7. *It is a prophane sin,* hindring religious duties.

The Remedy is, to remember Gods service the end of our life, and nothing should hinder us in it

8. *It is an inhumane sin,* it hurts, 1. *The soul,* in the forenamed neglect of duties to God. 2. *The body,* by hindring the enjoying of comforts.

The Remedy is, to love our selves wisely, and *our whole selves* rather then *our fancy* in any thing or then any one particular thing for our selves, how seeming necessary soever.

9. *It is an unsociable sin,* and inhumane in respect of others, it makes unfit for all converse, and so neglectful of friends, and even be discomforts to them.

The

The Remedy is, to conſider our ſelves not born for our ſelves only: others afford us comfort, and we owe the like to them.

10. *It is an unneceſſary ſin,* we have vexation enough for each day, we need not vex our ſelves with thought for to morrow.

The Remedy is, to conſider that we may die, before that we miſdoubt comes: and then (as we ſay) *the thought is taken.*

11. *It is a ſelf-condemned ſinne:* There are none but truſt men in ſomething or other, as great as that they are now overcarefull about, or muſt do God with a greater matter, the eternall eſtate of their ſouls.

The Remedy is, to reaſon the like in one thing we do in another, and not to diſparage God while we truſt men.

12. *It is a ſin againſt experience,*

1. Of the bruit and even ſenſeleſs creatures, God feeds the fowls, and clothes the graſs. 2. Our own, is not the life more then meat? and the body then rayment? ſpecially the ſoul then either?

The Remedy is, to conſider God our Father, who will not be kinder to a kite then to a childe, or prefer a flower before a ſon, nor withhold the leſſe (being good: and who is ſo mad, as to ſay I would have what God ſees not good?) having given the greater, *Rom.* 8. 32.

The Lord of Earth and Heaven, of grace and glory, teach us ever to love him with faith and thankfulneſſe, that we may enjoy all good from him through Jeſus Chriſt, *Amen.*

THE

THE SOUL OF FASTING,

Nehem. 9. 5. &c.

1. *AN awfull Regard and Reverence of the glorious Majesty of the great God; with whom we have to do,* by a through apprehension of his infinite and incomprehensible perfection, in all his Attributes, and of his absolute Soveraignty, as Creator, Preserver, and Ruler of us and all things in the world, *ver.* 6.

2. *Thankefulness for all the goodnesse of God vouchsafed to us,* by a large apprehension of all his manifold

nifold Favour, Generall to His Church, to our Nation, Particular to Us and our Friends, Temporal, Spiritual; illuſtrated marvellouſly by our deſervings, not only of no good, but of extream ill, *v.*7. &c.

3. *Sorrow for our ſins, and our Nations and Fore-fathers ſins,* by a deep apprehenſion of the curſed Nature of ſin in general, and vileneſſe of ſuch ſinnes in particular; Aggravated by all circumſtances that may be; Specially by Gods Mercies and Chaſtiſements. *verſ.* 16. &c.

4. *Senſe of our miſery, Felt and Feared, all proceeding from* GODS *hand, from his diſpleaſure, provoked by our ſinnes, and impoſſible to be avoided, but by his Favour, which is is not to be preſumed upon, if we continue in our ſins,* ver.32. *&c.*

5. *Faith* in the *Covenant,* Truth, Good-

Goodneſſe, and Power of God, for all times and purpoſes, *ver.*32.

6. *A Covenant renewed with GOD* of all Obſervance and Fidelity, ſpecially to amend what we have acknowledged amiſſe in our ſelves, and profeſſed ſorrow for, and fear of, before GOD or men, or both, *v.*39. and *ch.*10. throughout.

Directions

Directions about these

1. IN the Word read or preached, those things are to be most carefully observed, which may quicken and confirm any of these.

1. All these are to be presented in Prayer, summarily in every solemn supplication such a day, private or publike: but the enlargements may be varied, and one while more of one, and another while of another.

3. Before-hand it would be greatly helpfull to have written by us: 1. Amplifications upon Gods Attributes. 2. Catalogues of choicer mercies. 3. Catalogues of sins. 4. Aggravations of sins.

4. The day is to be begun with those

those thoughts specially which relate to our selves, though taking in others also.

5. And it is not to be ended without some secret, yet solemn review of the souls behaviour, from first to last: and an earnest labouring to fasten all the good thoughts it hath had upon it, and to re-enforce the suit to God, to settle them upon it firmly and lastingly.

The God of All Wisedom and Grace, teach us to practise and improve these Remembrances to his Glory, and our Eternall Good by Jesus Christ.

FINIS.